

HOLINESS TO THE LORD.

WITH ALL THY GETTING, GET UNDERSTANDING.



THERE IS NO EXCELLENCE WITHOUT LABOR.

THE

JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY.)

An Illustrated Magazine,

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C O N T E N T S :

Vol. 19.

Massacre of Wyoming, (Illustrated.) by J. H. W.
The Sign-Seekers, by V.
Jewish Festivals, by J. H. W.
Tidings From Japan and China.
Hair Quickly Turning White.
The Dove, (Illustrated.) by Homespun.
Our Theological Class, by Uriel.
Correspondence.
Editorial Thoughts.

Being Lost in the Woods, (Illustrated.)
Go and Do Likewise.
Beauties of the Gospel, by E. F. P.
Lessons for the Little Ones.
Correct Government, by J. C.
Tampering With Temptation.
Zion's Recruits, Words by John Burrows, Music
by A. C. Smyth.
Puzzles.
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NO. 19.

MASSACRE OF WYOMING.

THE accompanying engraving is intended to illustrate one of the most thrilling scenes in American history.

Most of our readers well know that the state of Pennsylvania was purchased from the original owners, the Indians, by the noble and kind-hearted, William Penn. He was the son of an English admiral who had gained great victories for England, and enjoyed the favor of the royal family. Contrary to admiral Penn's wishes, his son William joined a religious sect called Quakers, and became one of the leading social reformers of that age.

After the death of the admiral, William Penn succeeded to his father's possessions. Among other things which he inherited was a debt of eighty thousand dollars which the king had borrowed from the admiral. William Penn offered to take payment in land, and the king readily bestowed upon him a vast region stretching westward from the river Delaware. Here Penn proposed to found a state, free and self-governing where no one should endure wrong because of his religion.

Penn dealt justly and kindly with the Indians and they repaid him with love and respect, such as they showed to no other white man. The neighboring colonies waged bloody wars with the Indians, who lived among them, sometimes inflicting defeats upon the savages, and sometimes sustaining hideous massacres from them.

But Penn treated the Indians as though they were his children; and the consequence was that no Quaker blood was ever shed by an Indian's hand in the Pennsylvanian territory.

Soon after Penn's arrival, he invited the chief men of the Indian tribes to a grand council. The meeting took place beneath a huge elm tree. The pathless forest has long given

way to the houses and streets of Philadelphia, but a marble monument points out to strangers the scene of this memorable interview. Penn, with a few companions unarmed, and dressed according to the simple fashion of their sect, met the crowd of formidable savages. They met, he assured them, "as brothers on the broad pathway of good faith and good will." No advantage was to be taken on either side. Penn meant what he said. Strong in the power of truth and goodness, he bent the fierce Indians of the Delaware to his will. They vowed "to live in love with William Penn and his children as long as the moon and sun shall endure." Long years after, they were known to recount to strangers, with

deep emotion, the words which Penn had spoken to them under the elm tree.

These events happened in 1682. Ninety-six years had passed away. Penn had long since gone to receive his reward of the honest in heart. His children and even his grandchildren



were all dead. People of different creeds and nations had settled in the country. The Blue Ridge mountains had been crossed, and prosperous settlements planted in the beautiful valley of the Wyoming on the banks of the Susquehanna. The settlers had forgotten, or neglected, or never knew of the treaty which William Penn had made with the Indians. The whites no longer paid the Indians their yearly allowance, although the settlements were gradually encroaching upon their hunting-grounds. The accursed fire-water was freely sold to them. Their game was frightened away by the sound of the backwoodsman's ax. No wonder then that the savages embraced the first opportunity of revenging their wrongs.

In July, 1778, occurred the terrible massacre of Wyoming in which all the whites without regard to sex, age or character were put to death or carried into captivity. Among those who were so taken were Mrs. Waldegrave and her infant son Henry. The cut represents an Indian with the bright-eyed Henry in his arms. The mother soon sickened and died; but ere she passed away, she gave her child and a gold ring to a noble-hearted Indian, with the promise that he would take them to one of her friends who resided in the vicinity of the massacre to be by him forwarded to her friends in England.

The Indian whose name was Outalissi faithfully performed all that he had promised. Little Henry Waldegrave was taken back. How he was welcomed by the neighbors and his little sister Gertrude; how he was sent to England and after fifteen years absence returned to his native land; how the old Indian visited them, when Henry had grown to be a man: all these things together form one of the most pleasing narratives ever written. In it we see the fierceness of Indian hatred, and the strength of Indian love; and all that combination of passions and virtues that form the Indian character.

There are few passages in Indian oratory more eloquent than Outalissi's farewell address to little Henry who, wearied with the journey, had fallen asleep.

"Sleep wearied one! and if in the land of dreams thou shouldst meet the spirit of thy mother, tell her that the white man's hand will pluck the thorns of sorrow from thy feet. Hereafter in the lonely wilderness I shall meet thy little footprints, and linger at the fountain where thou hast so often played. But shouldst thou wish to return, I will teach thee to chase the deer and, perchance, mid the yells of battle, pay with Huron blood the sears of thy adopted father."

J. H. W.

THE SIGN-SEEKERS.

BY V.

IN the year 1844 I left Nauvoo for the State of New York in company with some twenty Elders who were assigned to different fields of labor. I commenced to labor in Oswego Co., and held meetings as often as opportunities would permit. The meetings were well attended and considerable interest was manifested. The opposing element was, as usual, also alive to the interest of its master. I readily succeeded in getting school-houses, and in some instances meeting-houses for services.

I was young, inexperienced and alone; yet had unmistakable evidence of the truth of the great latter-day work and my desire and earnest prayer were that I might be able to meet

every argument the opponents of truth might advance. I had been in the place but a few days when I was called upon to perform a miracle. At the close of a meeting a woman presented a child, apparently two and a half years old, which had no feet. I asked her what she wanted, and was answered that she desired new feet put on the child. I asked her if her faith in God and His promises were sufficient to accomplish what she desired. She replied in the negative, when I told her it would be with the child according to her faith, and referred to scripture showing what was required of those who received blessings of such a nature.

Faith and obedience, I told her, were gospel requirements, and to bring a child to be healed that had been properly formed, and through her negligence had lost its feet, she presenting it without faith in the gospel, and to ridicule those ordinances that were engrafted in the plan of salvation, did not raise her in the estimation of God, angels or good men; and were the feet restored she would neglect the child and probably they would be burned off again.

She said if the neighbors had known enough to keep their mouths shut I would never know what had happened to the child. But the truth was no person had made mention to me of the child, nor did I know of its existence until it was brought to me on that occasion.

Those interested in the woman's plans were badly beaten and at the next meeting brought a man by the name of Howard, a justice of the peace, to settle the miracle question for them. At the close of the meeting the squire said he had a request to make of me as I seemed well versed, for a boy, in scripture. He wanted me to work him a small miracle and promised to join the Church if his wish was complied with. He did not want as great a manifestation as those of which the Bible spoke, and referred to the many miracles performed by Moses while delivering the children of Israel from Egyptian bondage; but if I would only make him one small insect he would become a "Mormon."

I answered him that the working of miracles to get men to join the Church was not a scriptural doctrine: signs were to follow believers and not to precede belief. The Savior would not work a miracle to convince the devil of His power, for Jesus knew who the tempter was and sent him into the rear rank, and those who followed his example were assigned to the same position. All the blessings came by obedience and through faith. Satan was a chief among sign-seekers and his children have been faithful in following his example. I said, "there are two reasons for my not complying with the gentleman's wish; one is, it is not according to divine teaching for me to do this thing, and the other is, it would be necessary for some one to work wonders all the time to keep such a person in the Church." Furthermore, I thought the present generation had enough of God's creatures without my undertaking to increase the number of insects. Directing my remarks to this man I told him that when men who claimed to be intelligent would demand a miracle to convince them that the Bible was true, or that God lives, the heathen nations would hold him in derision. My advice to him was to repent, obey the gospel and live according to its requirements or God would hold him accountable, as well as others that treated sacred matters in the manner that he did.

One man present wished to have an expression of the congregation as to the matter in question. I gave them an opportunity. All who were thoroughly convinced that Mr. Howard had gained a point, were requested to arise to their feet. No one arose. Howard himself seemed to settle closer to his

seat as if under a heavy pressure. When the expression was called for the other side, all arose to their feet. After the meeting was dismissed my opponent started for home in great haste.

JEWISH FESTIVALS.

BY J. H. W.

OUR limits will not permit us to indulge in a minute account of the Jewish festivals. Still the great national gatherings, at which all the males of the Jewish nation were commanded to assemble, are so frequently mentioned in the historical narratives of the Hebrew nation, that we take leave to specify their several objects. The feast of the Passover, comprehending that of unleavened bread, commemorated the sparing of the Israelites when the first-born of the Egyptians were slain. It was appointed to be kept on the fifteenth day of the first month and was to last seven days. (*Exodus xii.*) It was to commence, as all of their festivals did, at the going down of the sun. The celebration even of the ordinary Sabbath, as is well known, commenced on the evening of Friday, and terminated at the going down of the sun on Saturday. The command was, "From even to even shall ye celebrate your Sabbaths." And here we might mention that the sacred or religious year of the Hebrews began with the month Nisan which corresponded with the time between the fifteenth of March and the fifteenth of April.

The feast of Pentecost was an annual offering of gratitude to God, for having blessed the land with increase. It took place fifty days after the Passover, and hence the origin of its name in the Greek version of the scriptures. The Feast of Weeks was another name applied to it, because it was kept seven weeks after the Passover. It was a festival of thanks for the harvest and admirably adapted to an agricultural people, and to the time of joy experienced upon gathering the fruits of the earth. In the latitude of Palestine the harvest time occurs in May; and no sooner was the pleasant toil of filling their barns completed, than the men repaired to the holy city with the appointed tribute in their hands and the songs of praise upon their lips. They were especially desired on that happy occasion to contrast their improved condition, as freemen reaping their own fruits, with the miserable bondage from which they had been delivered by the hand of God.

The termination of the fruit gathering was marked by another national expression of thanksgiving. The precept for its observance was given in the following terms: "In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. Ye shall dwell in booths seven days, that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. (*Leviticus xxiii, 39 to 43.*)

The Feast of Trumpets had a reference to the mode practiced by many of the ancients for announcing the commencement of seasons and years. The beginning of every month was made known to the inhabitants of Jerusalem by

the sound of musical instruments. As the year commenced on the first day of the moon the festival was then greater and more solemn than on other occasions. "In the first day of the month shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein, but ye shall offer an offering made by fire unto the Lord."

But that which appears to have been the most joyful of all their feasts was the great festival at the commencement of the year of Jubilee which occurred periodically after a lapse of forty-nine years. The attentive reader of the laws of Moses will observe that though a Hebrew could not sell or alienate his land, he could dispose of it so far as to put a certain person in possession of it for a certain number of years, reserving to himself and his relations the right of redeeming it, should they ever possess the means; and having at all events the sure prospect of reversion at the fiftieth year. This transaction was not considered as a sale of the land, but merely of the crops for a stated number of seasons. It might indeed have been considered simply as a lease, had not the owner, as well as his nearest kinsman, enjoyed the privilege of resuming occupation whenever they could repay the sum for which the temporary use of the land had been purchased. (*Leviticus xxv.*) At the year of Jubilee not only did each Hebrew or his heirs resume possession of his inheritance, of which during the preceding forty-nine years he may have been obliged to sell the use, but likewise all Hebrew slaves with their wives and children were emancipated. Thus the rich were prevented from oppressing the poor or reducing them to perpetual slavery, as well as from securing an exclusive possession of the wealth of the land. No injustice was done to any party by this provision. Everyone knew that when he held a claim on the inheritance of another, or when he bought the time of service of one of his countrymen, the contract only continued until the year of Jubilee. No wonder then that the voice of the trumpets waxed louder than usual. No wonder then that shouts of joy could be heard in every city, town and village throughout the land, and that watch-fires from every hill-top announced the glorious event long before the dawning of the morning.

TIDINGS FROM JAPAN AND CHINA.

BY ELDER WILLIAM WILLES

Who was called at the last Conference to take a mission, with two other Utah Elders, to the East Indies.

[Extracts from letters written to President George Q. Cannon.]

YOKOHAMA:—During our passage from San Francisco we have made the acquaintance of a very estimable, well-educated and gentlemanly young native of Japan whose name is K. Ishyie. He was at Salt Lake City several years ago with the visitors who were received by the leading men of our community. He is now returning home where he will spend about two months, when he will again go to San Francisco for a short season. After this he will return to Japan, at which place he will be most happy to entertain any of his friends from Utah.

This young man states that all religious teachers are under the protection of the Japanese government, and are allowed

to establish missions and preach their doctrines. I asked him, "If we were to succeed in raising up branches of the Church, how would it be with us?" "I do not know," was his reply. He stated, however, that he considered "Mormonism" superior to the religion he had embraced (Presbyterianism) and he would endeavor to obtain light from heaven as to what he should do in regard to being baptized. As soon as he felt fully convinced, he would not hesitate a moment about receiving the truth. He intends to have favorable mention made of our religion in the Yokohama native papers, and will also publish our Calcutta address, so that if any desire they can communicate with us.

This person is the son of a man who died on the battle-field during the war between the late Tyeoon and the Mikado, the present ruling power; and strange as it may appear the Tyeoon was in favor of opening the country at the commencement of hostilities, and the Mikado for upholding the non-intercourse policy; but as soon as the latter had conquered he turned round and encouraged the invaders.

The love of country and the sentiment of nationality is strongly developed in the Japanese, who are undoubtedly ahead of the Chinese in enterprise and clear-headedness. The practice of *Harri Kari* (the term applied by the Chinese to official suicides in Japan) is fast disappearing and, in fact, only prevails in remote parts of the empire. The Japanese have a splendid navy of iron-clads, officered and manned by natives. Education is liberally encouraged, and promising young men are sent abroad at the public expense, frequently, to be instructed in science, literature and art, and when they return home the public have the benefit of their knowledge.

I learned while at Yokohama from an American gentleman who has resided about twelve years in Japan, that the policy of the government is to centralize all power and patronage in their own hands and for their own people. The whole country is opened to strangers but is very much hampered with restrictions that are galling to free Americans. For instance, any foreigner wishing to go to any part of the Mikado's dominions can do so after having applied to the Japanese authorities who will furnish one or more guides, which latter are required to exercise the strictest surveillance and report to headquarters. It was this gentleman's testimony that a more willing, active, industrious or free-hearted people than the masses does not exist, but they are ground down by their rulers who exact the most undeviating submission, and the fullest amount of tribute, almost akin to the oppressions of the Israelites in Egypt.

HONG KONG, CHINA.—We cast anchor in this harbor on Friday, July 11th. Hong Kong is situated on the north side of an island, and at the foot and rising up the side of a large mountain. It has a fine expanse down to the water's edge, many of the upper streets being approached by long flights of stone steps and zig-zag roads.

We strolled through the Chinese quarters where the streets and shops teemed with an immense throng of men, women and children in all the dress and undress of that singular people. The public gardens are beautifully arranged with the choicest tropical trees, plants and flowers, while under the shady foliage seats are placed for the convenience of the public. The gardens seemed to be almost alive with birds of the most endless variety and beautiful plumage, and very tame.

We had a ten-cent ride in one of the native man-pulled hand-carts with two wheels and a movable top to screen the passengers from the burning rays of the sun.

In the harbor are seen the ships and steamers of all the European, American and Asiatic nations, with hundreds of junks, steam launches not a few, and thousands of small boats numbered and registered by the British government, which are used by the police to protect life and property; for before this was done many Europeans were murdered, robbed and then thrown into the water by the natives. There is a numerous and active police who are always on duty; the Chinese population here are not allowed to be out after nine o'clock at night, at which time a cannon is fired, under pain of being arrested and fined.

A great many fine houses owned by foreign merchants are scattered over the mountains which overlook the beautiful harbor.

All with whom I have conversed are agreed that the Japanese are a superior race to the Chinese, which fills me with hope that some day the Lord will call many of them to be Saints.

HAIR QUICKLY TURNING WHITE.

THAT excessive grief or joy does affect some persons in a remarkable manner is beyond a doubt. Some persons will die, others go mad, and others turn gray-headed in a short space of time. Many instances are recorded to establish the fact that sudden alarm or grief will, as Sir Walter Scott has said, "blanch at once the hair." The hair of Ludwig, of Bavaria, who died in 1294, on his learning of the innocence of his wife, whom he had put to death, became almost suddenly as white as snow. The same thing happened to the Hellenist Vanvillieas, in consequence of a terrible dream, and also the French comedian, Blizard, who having fallen into the Rhone, remained for some time in imminent danger of his life, clinging to an iron in one of the piles of the bridge. A like change was wrought in the case of Charles I. in a single night when he attempted to escape from Carisbrook Castle. Marie Antoinette, the unfortunate queen of Louis XVI, found her hair suddenly changed by her distresses, "whitened by affliction."

The beard and hair of the Duke of Brunswick whitened in twenty-four hours on his learning that his father had been mortally wounded at the battle of Auerstadt. Sometimes one night of intense suffering has been sufficient to turn a raven white. We are told of a soldier in India who for some breach of his duty was condemned to pass one night in the dark cell appointed for solitary confinement, and who, having thrown himself upon the ground, presently found a large cobra di capello gliding over his body and forming himself into a coil upon his chest, attracted by the warmth. Knowing that his only hope of safety consisted in perfect quiescence he remained motionless throughout all the fearful night until the prison door was unfastened in the morning, which disturbed his fearful companion, and the cobra glided away. The poor soldier left his cell with a head as white as snow. — *Ec.*

SOLID devotions resemble the rivers which run under the earth; they steal from the eyes of the world to seek the eyes of God. And it often happens that those of whom we speak least on earth are best known in heaven.

THE DOVE.

ONCE upon a time, so many, very many years ago, there was a very terrible thing happened to all the people that dwelt upon the earth. I shall not stop just now to tell you all about it, for I want to tell you more particularly about a little dove. Now, this something which happened you can read yourselves, or else coax mamma or papa to read it to you from that dear old book, the Bible. And there you'll find the something in Genesis, chapters seven and eight.

At that time the earth was covered all over with water, and there were only eight persons alive on the earth. They were living, at the time of my story, in a huge, oblong, roofed-over boat, sailing about hither and thither.

In this big boat there were all kinds of birds which the man who built the boat had taken in with him.

Oh, you should have seen them, for it was a rare sight! There were wrens and robins, swallows and thrushes, nightingales and mocking-birds, ravens and peacocks, doves and eagles, besides hosts of others of every name and kind. Now, these birds, being shut up so long with each other, used to adopt many different plans to pass away the time. Very often the older lady-birds would run across to each other's perch and have a quiet chirp about their little domestic troubles.

Their chief amusement, however, consisted in one grand, ear-deafening concert. There were long arias by Miss Nightingale; duets and trios by the Messrs. Lark and Mocking-bird, with quartets and choruses without number. Mr. Raven wielded the baton, or rather directed the music, and a great number of beautiful-plumaged birds were scattered in between the singers to give the brilliancy of color needed for such an important affair.

At the first concert when all had been spoken to, or had been spoken for, the whole family of doves were completely snubbed. Their quiet, modest dress made them useless as dressers, and their voices were so subdued and quiet and withal their disposition so modest and backward that no place was arranged for them.

"Quite right, too," said Madam Peacock, "they are nobodies. They have no style, no form, and I am sure their manners are quite too crude and unfashionable for anything. Fancy their trying to make an appearance in the front row!" And all the family of peacocks and birds of paradise to whom Madame was talking laughed immoderately.

Sir Lark and Countess Nightingale voted them altogether too slow and domestic for their set, besides that, their voices were mere nothings.

So then, nothing was to be done but for the whole family to remain quietly at home in their own nests. I don't think

papa or mamma, or even the young doves themselves, minded it very much, for they were such home bodies that with a quiet "coo" in the happy twilight and a chat about how to manage in relation to a new carpeting for the nest, with perhaps a game of "fly from me" for the young doves, they spent the evening as cosily as any well-regulated bird would wish.

Still, away down in their hearts there was a trifle of sadness that they had no place outside of their own home. However the forty days passed by very pleasantly, and if they could not share in their neighbors' merry making and concerts they were also free from the bickerings and envy attendant thereon.

At last, one day, the kind master looked in and I think he was a little struck, as he did so, with the wise manner and solemn look of Master Raven. For you must know he had

come to choose an ambassador for a very important mission. So without further consideration he took the lordly raven and despatched him abroad over the face of the water to see if there was any dry land visible; then to return and give a report of the same.

Away sailed the raven on his strong wings, and all the families of peacocks and larks, etc., exclaimed:

"What a noble representative he is!"

But ah, me! Mr. Raven concluded, as soon as he had regained his liberty to seek his own selfish ends rather than return to his kind master, and flew about day after day seeking a home for himself, while waiting for the water to completely subside.

The birds were obliged, at last, to admit that it certainly was very queer of Mr. Raven to serve them all in such a manner.

However, the master opened the door another day, and looking in with calm discernment in

his eye he at last observed the dove family, with their quiet, intense domestic habits.

"This is the bird I want, for fidelity is the very mainspring of the dove's nature. She will return, I am sure."

Then was the dove sent forth. The first day she found nothing which she could bring as a token to her master, although the waters were beginning to subside. But she faithfully returned, and it was with a joyful heart that the master opened the window in response to her gentle "coo."

The next day she was again sent forth; and this time she espied, and joyfully plucked, an olive leaf to bear to her master as a sign that the waters were surely receding.

Oh, the joy the simple little green leaf brought to the long-imprisoned inmates of the boat! How eager the hand that was stretched forth to bring her within!

Then that evening there was an ovation to the dear mother dove, and every bird magnanimously confessed its faults and



sung a glad anthem of praise and joy. Dearest little ones, God can use every kind of heart and mind for the work in His kingdom. The highest and the humblest, the mighty and the weak; even the simplest child can do something to help along. How? Ask God; He will teach you.

Our Theological Class.

SESSION FOURTEEN.

BY URIEL.

AT our last session we referred to the great wrong of advocating and disseminating false principles. It is impossible for anyone to preach the pure gospel of the Son of God without having first received authority from God to do so. A man to be a preacher of righteousness and a teacher of theology must have his authority from God. He must first be taught himself of God, for theology "treats of the being and attributes of God, His relations to us, the dispensations of His providence, His will with respect to our actions and His purposes with respect to our end."

Now the Apostle Paul says, "For, what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. ii. 2.) By this we understand that without the Spirit of God it would be impossible to understand the things of God. We could not understand them by human learning or by the spirit of man no matter how high might be our education, or how profound our attainments. This, my young friends, is the reason why there are so many religious sects in the world, and so much diversity of opinion with regard to the plan of salvation. Men know not the things of God, because they have not the Spirit of God to reveal them. They do not believe in revelation, and say such things as revelations, visions, dreams or spiritual gifts are all done away with, they are no longer needed. Only think for a moment how dreadfully barren and unfruitful they must necessarily be in the knowledge of God.

Now with regard to the necessity of having authority from God in the Priesthood to teach the gospel, to impart the choice intelligence of the *knowledge of God* to the children of men, let us refer to the testimony of the apostle in his writing to the Hebrews; turn to the fifth chapter: "For every High Priest taken from among men, is ordained for men in things pertaining to God. * * * And no man taketh this honor unto himself, but he that is called of God as was Aaron." Now, how was Aaron called? In the fourth chapter of Exodus we have an account of the calling of Aaron through the Prophet Moses. In the fourteenth verse the Lord said to Moses, who was trying to excuse himself from the mission the Lord desired him to fulfill, "Is not Aaron the Levite thy brother? I know that he can speak well and also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." From this

it is very evident that Aaron was called of God by revelation, and you can perceive the relationship existing between God and the man whom He calls to be His prophet, or spokesman upon the earth, to the people, and of the absolute necessity of men being called of God for the work of the ministry. It is a most sacred and solemn calling to be a spokesman or mouthpiece for God, and in the language of the inspired Prophet Isaiah we would say, "Be ye clean that bear the vessels of the Lord."

Let us now turn to the fifth chapter of Hebrews, where the apostle speaks concerning Jesus Christ Himself. If anyone could take this authority of the Priesthood upon himself, we would surely consider that our Savior could do so as He was with the Father in the beginning, by whom also He made the worlds; but no, not even the Son of God would presume to take upon Himself this sacred, solemn, responsible office. Read what is said in regard to this matter, commencing at the fifth verse: "So also Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art my Son, to-day have I begotten Thee. As He saith also in another place, Thou art a Priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him; called of God an High Priest after the order of Melchisedec." By this we learn that Christ Himself had to be called of God to this High Priesthood. The same apostle in speaking of the Messiah at the commencement of the third chapter, says, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him." By this we understand that Jesus Christ was an Apostle and High Priest and that God, the Father, had appointed Him to this high calling. All this agrees with the testimony of the Savior Himself as recorded by the Apostle John in his fifth chapter, "My Father worketh hitherto, and I work. * * * The Son

can do nothing of Himself, but what He seeth the Father do. * * * For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father Himself which hath sent me, hath borne witness of me." In the next chapter, thirty-eight verse, Jesus said, "For I came down from heaven, not to do mine own will, but the will of Him that sent me." From these quotations this class will readily perceive that even Jesus Christ did not take it upon Himself to preach the gospel or teach the science of theology without being sent of God.

It is said, "fools rush in where angels fear to tread." Surely no one realizing its importance would want the responsibility of the holy Priesthood unless he was called of God, and no one would dare to assume the responsibility of preaching the gospel, unless it was required at his hands by the eternal Father.

The apostles of Jesus and the seventies whom He chose were alike called of God, and it was manifest in their works that the Father had given them authority. Luke tells us that when the seventies returned, whom Christ had sent out to preach, "They returned with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold

I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject to you; but rather rejoice because your names are written in heaven."

The whole history of Christ and His apostles, as also all who were ordained by them, show most conclusively that when the gospel was preached by authority it was done in power, the signs following the believer. The saints enjoyed the spiritual gifts and the knowledge of God because they were taught of God. The Holy Ghost was given to all who honestly obeyed the gospel.

We will now have to leave further meditation upon this subject until our next session. We trust this class will be faithful in their prayers, and seek to live according to the principles of the gospel, for it is not the hearer of the word, but the doer that is the successful student in the science of theology.

CORRESPONDENCE.

THE following letter will doubtless be of interest to the most of our readers, as the author is so widely known that to hear from him will afford pleasure to all:

LEICESTER, ENGLAND,
August 14, 1884.

Editor Juvenile Instructor.

I will now try to fulfill the promise I made you before leaving my home in Salt Lake City, although it is a little more than three months since I left, I hope the Sunday school children and teachers will not think I have forgotten them. It would be utterly impossible for me to forget the many happy times I have spent with them during the past eight years. I have talked to them too many times about loving and serving the Lord, by attending to their prayers, keeping the Word of Wisdom, using no profane or vulgar language, being obedient to their parents, etc, and with Bro. Willes have sung too many songs to them, ever to forget them. Were I to live a thousand years, I could never forget those heavenly influences of the Spirit of God, we have enjoyed together in our visits to the Sunday schools of Zion. But having been absent on a visit and mission to my native country, over thirteen weeks, it is quite time I gave an account of myself so that all may know, who read the INSTRUCTOR where I am and what I have been doing since I left.

I said "good-by" to my friends in Salt Lake City and Ogden on Saturday, May 10th, and in company with my son Heher, and others started at the sound of the whistle, traveling day and night, except at short intervals, at the rate of from twenty-five to forty miles per hour, passing by Cheyenne, Denver, Chicago and many other places of less importance until we reached the greatest city of all—New York. We took with us in a lunch basket, some raised veal pies which were very nice, and lasted us nearly all the way to New York. When any of the Sunday school boys are called to go on missions I do not think they could take anything they would relish better than raised veal pies.

In traveling over 2,000 miles by rail, we have to while away our time in a variety of ways; sleep a little, talk a little, pray a little, sing a little, and look at the country we are passing through a good deal. After traveling over four days and nights we arrived in New York, a city of many hundred thousand inhabitants. Here we met with Brother Hart, our emigrating agent. We also met a son of Bro. Lorenzo Young, who kindly went with us to see some of the sights, both grand and beautiful which abound in New York, such as Greenwood Cemetery, Brooklyn Bridge,

the museum, and many more things and places that I cannot possibly name in a short letter, but which you must come and see for yourselves after a few years.

On the 20th of May, at half past 12 o'clock, we left New York on the steamship *Wyoming*. Not long after we started, the motion of the vessel made some of us feel as if we wanted to be sick, and as evening came along, we thought bed would be the best place for us to go, so we retired for the night. After a good night's rest, I arose, had a good wash, and went on deck where I could see the mighty ocean. I leaned over the side of the vessel, that some of the fish might have their breakfast, by giving them the contents of my stomach, for I felt very sick, but having fasted twenty hours before starting, my stomach was empty, and in trying to be sick, my upper teeth came out, and went into the water, which would be a great disappointment to the fish, and a very serious one to myself, for I could not bite anything hard during all the rest of my voyage. You will understand that the teeth which came out of my mouth were false teeth, such as our dentists make; but I would rather have false teeth, than a false heart, because the former are really useful (if they fit well) and the latter is very dangerous. We were on the ocean ten days, and entertained ourselves in a variety of ways. There was a beautiful piano and several ladies on the vessel who could both play and sing, so we had music and singing, and all sorts of good things to eat, and plenty to drink such as tea, coffee, beer, wine and liquor, but I had the best of all, namely, water, the same kind I have so many times recommended to you. We sailed three thousand miles on the water. On our passage we met quite a number of vessels going from England to America. We had plenty of time to read our books, and talk to some of the passengers about our religion. We also saw a large iceberg in the distance, and sometimes when there was a heavy fog, the man at the head of the vessel on the lookout to prevent one vessel from striking against another, could not see any distance ahead, then the steam whistle would blow every few seconds, as a warning to other vessels that might be near us, so you see there is every precaution used to prevent accidents happening. But the best preventative I know of is to be a servant of God and to have Him for our friend, then He will send His angels to guard and protect us from all accident. Not only while we were traveling by night and day on the railway, but while we were crossing the mighty deep, we did not forget to pray in the name of Jesus Christ, to God our Heavenly Father, that He would keep us safe during our whole journey, and He did so.

When we landed in Liverpool, we were met by President J. H. Smith and others. Seeing so many friends on our arrival filled my heart with gratitude, and my eyes with tears. The next morning I went to Manchester to see my sister whom I had not met for thirty-three years. When I saw her last, she was about forty years old, and in the prime of womanhood, but is now between seventy and eighty. When I entered the room we affectionately embraced each other, and could not speak for sometime until we wiped away our tears.

I am truly thankful to my heavenly Father for the good health that I enjoyed all the way to Liverpool. In my next letter, I will tell you what I've been doing since I came to my native country, and perhaps some of you may wish you were old enough to start on a journey of this kind. I hope when I come home and visit your schools, and ask all those who have kept the Word of Wisdom during my absence, to hold up their hands, there will be nearly all up, then I shall bless you, and ask my Heavenly Father to bless you: and till we meet again we must not forget to pray for each other, and do right.

From your well wisher and servant of our Lord Jesus Christ,
GEO. GODDARD.

THE wheels of nature are not made to roll backwards; everything presses on towards eternity. From the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, OCTOBER 1, 1884.

EDITORIAL THOUGHTS.

HOW TO RUIN CHILDREN—DOES ANYONE NEED ANY INFORMATION UPON THIS POINT?



HERE are many quick ways by which the ruin of children can be effected:

- 1st. Let them have their own way.
- 2nd. Set them bad examples.
- 3rd. Let them have full access to improper books and to wicked companions.
- 4th. Let them have the free use of money.
- 5th. Suffer them to roam where they please on the Sabbath.
- 6th. Let them grow up in idleness.
- 7th. Permit them to be out during the evening in any kind of society they may find without calling them to account.

In this manner children can be ruined. How many parents in this Territory permit their children to do these things? Can any wise person expect a child to escape ruin who is permitted to do these things? A grave responsibility rests upon parents which becomes terrible if not properly discharged. God has entrusted the souls of the children of men to their parents. The future of these souls depends to a very great extent upon the care which is exercised over them and the training which they receive. It is possible by correct training to lead men and women in the path of exaltation and have them enter upon a career that shall never terminate, but that shall make them the companions of the Gods; or they can be so neglected, or receive such bad training, that their course will be downward, and will make them companions of devils. In view of this we may well say that the responsibility which rests upon parents is a terribly grave one.

It is true that good parents sometimes have bad children, as in the case of Cain and of Esau and of many others whose names might be mentioned, but the probabilities are all in favor of children being good and faithful who receive proper training, and who are watched over strictly in their childhood and youth, and manhood and womanhood, by their parents; at least if they turn to wickedness and become abandoned in their lives, in the day of judgment they cannot blame their parents, and God will acquit them of all responsibility connected with such children.

While we believe that it is right and proper for parents to exercise great strictness with their children, it should always be tempered with kindness. We have no right to be tyrants over those who are entrusted to us as children. They are, it may be said, our equals. Their parentage is the same as our own. They occupy the same relationship to the Eternal Father that we do. They are, in fact, our brothers and our sisters, though we, in the providence of the Almighty, are permitted to stand as their parents and the means by which they receive an earthly existence. But why should a child be

treated cruelly because it is a child and because its parents have it in their power? We have seen children treated worse by parents than if they were their slaves. The most odious tyranny has been practiced upon them because they happen to be helpless and to be born in their family. What a sin this is! And how much such parents have to answer for!

Among the Latter-day Saints we think, perhaps, that we go to the other extreme—that we are not strict enough with our children. Our love for our children is very great, it being a very marked characteristic everywhere. We indulge them, probably, as no other people indulge their children. We give them liberty such as children elsewhere do not generally enjoy. The result is seen in the independence of their characters, frequently in the stubbornness and obstinacy of their wills. While it is right that we should be kind, we should not err in the other direction. They should be controlled. They should be held to strict obedience to certain well-defined rules and regulations. Any transgression of these rules, any violation of that obedience that is due from children to parents, should receive proper punishment. Children should not be allowed to become tyrants, which they in many instances would soon be if they were not checked and not controlled properly. The tyranny of children is the most odious form of tyranny. All children should be taught that they owe a debt of obligation to their parents that cannot be discharged during the lifetime of their parents and that can only be repaid by doing for their children that which their parents have done for them.

WHILE upon this subject there is one feature in our society which we think it proper to allude to. There is a freedom of intercourse between our young people of both sexes that borders, in many instances, on immodesty, and which we sometimes think leads to bad results. It arises from the innocence of our young people. But there is no charm that woman possesses that is more attractive than modest demeanor. Every girl should always remember that to be a perfect lady, and to ensure the respect of all, and especially of the opposite sex, she must be modest. Rudeness of demeanor, boisterous manners, laughing and joking, and taking liberties with boys and young men, are not decorous, and may lead, as they frequently do, to evil and to the loss of virtue. Girls should remember that if they take liberties with young men they in turn will be likely to take liberties with them. They prepare the way for that treatment. While we would not like to see our young ladies stiff and formal and restrained in their manners, we would like to see them maintain such a propriety of demeanor as to form a barrier around them against every improper liberty whether of speech or action. This can be maintained without depriving girls of that freedom of manner which will make their society agreeable. But a chaste, virtuous girl or woman will always keep herself entrenched in such a manner by her own conduct that he will have to be a very bold man who would attempt to overstep the proper bounds in her presence.

WE have heard complaints in many parts of the Territory from young ladies respecting the deportment of our boys. Probably many of these are well founded. In some instances they are rough and uncouth in their manners and do not deport themselves in the company of ladies as well-bred persons should. Their conduct shows a lack of breeding. No gentlemen—and every Latter day Saint should be a gentleman

or lady—will ever say or do anything that will offend a modest lady; he will not shock the most delicate sensibilities, but will act in such a way as to make himself agreeable and a protector of innocence, of chastity and virtue, rather than to trample upon or wound them in the least degree. We have noticed of late years a great improvement in this respect, but there is still room for more. It has been too much a fashion to despise such conduct as effeminate and unworthy of a people like us. This is a great mistake. There is no people in the world who ought to have finer manners than the Latter-day Saints, or who should treat each other with more respect than we do; because the gospel teaches us these principles, and a man who lives up to gospel rule and requirements will be a gentleman; whenever he fails to be such he violates the principles of the gospel, and this remark applies to women as well as men.

We believe that much that has been complained of in the past in regard to improprieties between the sexes will cease if these suggestions should be adopted.

BEING LOST IN THE FOREST.

YOUNG people always like to hear adventures; so I will tell you the true story of a soldier who was lost for some days in one of the forests of Ceylon. It will give you an idea of what the interior of the forest is; for the poor man, after his rescue, described very vividly a few of its scenes, and of its inhabitants, such as he little desired ever to have witnessed.

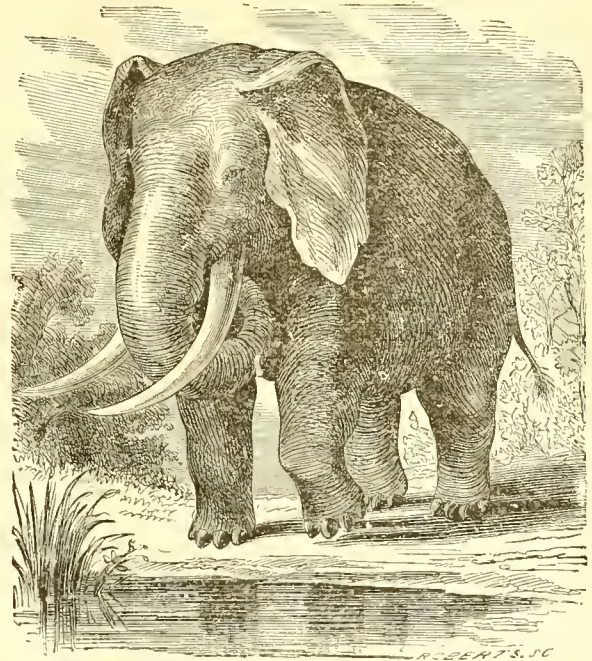
Now, this soldier was very fond of making short excursions into the forest; and one evening he started out, intending, as usual, to keep upon the outskirts and return before it was dark. But as he was walking along a peacock ran across



his path, and he was seized with a desire to catch it. He ran after it, pelting it with stones, and became so much interested in the chase, that he forgot where he was and entangled himself in the mazes of the forest. Then he gave up all wish for the peacock, as well he might, and thought only of how to find his way back.

But it was something like getting into a labyrinth. No path was to be seen; and the best thing he could do was to climb a tree and ascertain in which part of the sky the sun was setting that it might be a guide to him. But the trees were tall and thick, and he could not see anything of the sun, or catch even his faintest gleams. So he descended in haste, dreading lest night, with her attendant dangers, should overtake him in this wilderness.

But, alas! an enemy met him at the very outset. He was trespassing on the domain of beasts, and birds, and reptiles, and could expect nothing less than encounters with them. And so it was that at this moment a lordly elephant stood full in his way, listlessly flapping his ears and swinging his trunk, as they always do when they stand still, to drive away the flies.



The elephants lead a very pleasant life in these great forests, bathing in the rivers that meander through them, or rolling their gigantic bodies on the luxuriant grass. The young, tender branches afford them a constant supply of food, and they can tear them down with their trunks from the loftiest trees. The other animals treat the elephant with respect, on account of his superior size. Even the tiger does not care to attack him; for if he did he would be received upon his tusks and tossed into the air. The female elephant has no tusks, and cannot toss her enemy; but, what is quite as fatal, she has a habit of throwing herself upon him, and stamping him to death with her feet.

Man is the most powerful foe the elephant has to dread. He kindles a fire and the huge animal is struck with terror at the mysterious light that blazes among the trees, and flies before it, trampling down everything in his way; or else he digs a pit and covers it over with turf, and the elephant falls in and is caught as in a trap. When he has expended his strength in useless struggles, he seems to give up the contest and becomes the docile servant of his captor. Or he lets fly his poisoned arrow and the animal falls, crashing the trees and making the very ground tremble with his weight.

(To be Continued.)

GO AND DO LIKEWISE.

"MAKE haste, make haste, or I do believe that the train will be off!" exclaimed Arthur, hurrying with his two brothers along the highroad, towards a small station at which the train was to call at ten.

"I really can hardly keep up with you, Arthur," said Peter. "You rush on like a steam-engine yourself."

"If any of us had only a watch to tell us the exact time. But the train comes so fast, and gives so little notice; and only think, if we were to miss it!"

"What a splendid day we have for our trip!" cried Mark. "Not a cloud to be seen in the sky! I do long to see the Crystal Palace. They say that it is the most beautiful thing in the world."

"How kind it is in uncle to give us such a treat!" said Arthur, his rosy face beaming with pleasure. "We have never had such a holiday before. Oh, let's make haste—come on, come one!"

"What's that sound?" exclaimed Mark, stopping short.

"Not the railway whistle, I hope," cried Arthur.

"It's a loud cry of distress from the end of that field," said Peter, looking alarmed.

"There it is again," cried Arthur. "Some one is in terror or in pain."

"I daresay," said Mark impatiently; "but you know we've no time for delay."

"I suspect that it is some one hurt by the bull that is kept in that field," cried Peter. "I can see the creature through the hedge."

"Can you see any human being?" said Arthur.

"No, no one; but the voice shows where the person must be."

"We cannot wait any longer," said Mark. "Remember that if we are late for this train we must give up the treat altogether."

"I cannot bear to go with those shrieks in my ears," replied Arthur.

"Then I will go on without you," said Mark; and he ran on, as if to make up for lost time.

"Peter, we should get over that stile, and go to see what is the matter," said Arthur.

"Perhaps we ought; but—but you know that there is the bull in the field."

"He is a very quiet one."

"Yes, generally; but he may be in a savage mood now. I feel sure," added the boy, grasping his brother's arm, "that he must have gored the poor child whose screams we hear."

Arthur looked grave and anxious. His brother was older than he, and Arthur had been accustomed to lean upon his opinion.

"Will you go, Peter?" he said, at last.

"Not I—it would be folly—we will send some one from the station."

"Ah, if they would attend to us boys; and even if they would, help might not arrive for half an hour, and then it might come too late. O, Peter, that is a terrible cry!"

"I can't bear to stay and hear it!" exclaimed Peter; and so saying he turned and ran along the road as fast as Mark had done before him.

And did Arthur follow his brothers? No, he did not. He went back to the stile, hastily clambered over it,

and with many an uneasy glance at the bull, that was cropping the grass at no great distance—fearful of running, lest it should draw him after him—Arthur made his way to the spot whence the cries proceeded.

Was Arthur less eager than the other boys to enjoy his treat? was he less afraid of being gored by a bull? By no means, for Arthur was the youngest of the three. He had hardly slept the night before from thought of the coming pleasure, and he was by no means particularly courageous by nature. Why, then, did he turn back and cross the field? It was that the love of God was shed abroad in his heart, that he had learned in the Bible to forget self, and that he sought every opportunity, by kindness and compassion to his fellow-creatures, to show his love and gratitude to his heavenly Master.

Resolute, therefore, neither to let fear nor pleasure stop him in the course of duty, Arthur proceeded on his way, though I cannot say that his ears were not anxiously listening for the sound of the railway whistle, or that he did not often fearfully turn to see if the bull were running after him. He neither heard the whistle, however, nor was pursued by the bull, but reached in safety the other end of the field, where he found, lying in a dry ditch just beneath the hedge, a poor girl of about his own age.

"What is the matter with you?" said Arthur, stooping to help her to rise. "I am afraid that you are very much hurt."

The girl was crying so violently that it was some time before Arthur could make out the cause of her distress. It appeared that she had fallen in getting over the hedge, and had sprained her ankle so severely as to be unable to rise.

"I thought that no one would ever come," sobbed the girl, "though I screamed as loud as I could."

"But what can I do for you?" said Arthur. "I am not strong enough to carry you away."

"Oh, do you see that little white cottage there, just on the side of the hill? My father lives there. If you would only go and tell him, I am sure that he would come and help me."

"If I go all that distance," thought poor Arthur, "I shall be quite certain to miss the train."

But he looked again at the suffering girl, and thought of the holy history of one who had compassion on a poor injured traveler. He remembered the words, *Go, and do thou likewise*; and determined to give up his own pleasure for the comfort of another. Perhaps only a child can tell how great was the sacrifice to the child!

Arthur ran in the direction of the cottage, arrived there breathless and heated, and found the girl's father standing at his door talking to a baker, who, in his light cart was going his daily round. A few words from the panting boy explained to the man the accident that had happened to his daughter.

"I am much obliged to you," said the cottager. "I will go to poor Joan directly."

The eye of Arthur fell upon the Dutch clock hanging up near the fireplace. The hour was not quite so late as his fears had imagined; but still it wanted only eight minutes to ten.

"I cannot be in time for the train," said the tired boy sadly, half to himself. "My brothers will be off without me."

"Did you want to meet the train, and have you been delayed by your kindness?" said the baker, leaning from his

cart, with a look of interest. "Jump up here beside me. You've a chance of it yet. The train may not be punctual to a minute, and Dobbin trots as fast as any horse in the county."

In a moment the eager boy was up in the cart, and the baker seemed as eager. You might have thought, too, that the horse knew the state of the case, he dashed on at such a fine rate! And the train was five minutes beyond its time. Not till Arthur had spruog down from the cart at the station, and stood thanking the kind baker who had helped him in his need, was the long shrill scream of the whistle heard, and the dark rattling line of carriages appeared. He was in time! Oh yes, he was in time!

Mark and Peter enjoyed their visit to the Crystal Palace; but their pleasure was as nothing compared to that of Arthur. His whole soul was overflowing with pure delight. He felt inclined to go springing and bounding along, his heart was so free from a care! As a good man once said, "How pleasant it is when the bird in the bosom sings sweetly!"

If my reader would know what is real happiness, real delight, let him seek it in forgetting self, and following the steps of his Lord.—*Selected.*

Beauties of the Gospel.

INTRODUCTION.

BY E. F. P.

(Continued from page 287.)

IT is a mistaken idea to think that religion is only for older persons, and that the young should be free to do as they please. If a person wishes to become proficient in some art or branch of mechanism he would be considered very unwise if he spent all his youthful years without attempting to acquire any knowledge of the business he intended to learn. In all probability such a person would make a very poor mechanic or artist. Having wasted the better part of his life, he would find it a hard task to acquire skill in later years. So it is with the gospel.

Those who begin early in life to learn its laws and to practice them find it a comparatively easy matter. When their minds are young they can be easily impressed; and it depends upon the training they then receive what their course will be in life. The habits that are formed in youth are likely to remain with them to the end of their days; for it will take a strong and determined effort to change them when they are once matured. It is therefore next to impossible for one who commences late in life to excel those who are trained from childhood in any branch of learning or industry.

In forming habits young persons should be very careful, for their character in life will depend upon the habits they contract. While we are acquiring habits we are paving the road in which we will have to walk through life. Now it is quite as easy to fall into good habits as it is evil ones, although there are numerous temptations to do wrong thrown in our way, being as we are surrounded by so many evil doers. But we also have many good examples set before us, and it is these we should try and imitate.

Young persons who live up to the requirements of the gospel are in no wise hindered from enjoying themselves. By being thus kept within the bounds of propriety their joys are lasting, while the pleasures of those who overstep these limits are only momentary. One day they spend in seeming pleasure and the next in vain regrets for their over-indulgence. They sacrifice the peace of an untroubled conscience for the little enjoyment that the gratification of their outward senses affords.

The reason some think religious books are uninteresting is because they have paid so little attention to them that they know scarcely anything about them. Surely everyone who has studied the principles of the gospel and the history of God's dealings with mankind will admit that nothing is more interesting. What subject can be of more interest than that of our own welfare both here and hereafter? Certainly all will admit that there is none of more importance. A thorough knowledge of the gospel enables us to better our condition in this life and in the life to come. Even if the study of religious principles and histories was a tiresome labor everyone should realize its importance sufficiently to recommend it to their earnest consideration. But the study of divine records is by no means devoid of interest. One who rejects divine truths as contained in religious works exhibits a lack of taste for high-class reading matter, and his ignorance of what is really genuine. There is no literature more elevating than sacred history or the record of gospel truths. In fact they are the foundation upon which all other literature of a pure character is based.

We cannot find better histories than those contained in the Bible and Book of Mormon. There are many histories in the world, but there are none so reliable, concise, plain and simple and clothed with such elegant language as those of these two sacred books. If we wish to read the histories of distinguished men we can find them in these wonderful books. No greater men have ever lived than those of whom these works give an account; for they tell of men who were not only mighty in the sight of their fellow-beings, but who were favored of heaven and were honored of God. And what biography can be of more interest than that of our Savior, so beautifully recorded by the Apostles Matthew, Mark, Luke and John? Where can be found more poetical language than that of the Psalms and the writings of Isaiah? What philosopher has written wiser maxims than the Proverbs of Solomon? Or who has uttered more beautiful and expressive parables than those of our Savior? The laws given through Moses to the ancient Israelites are the best the world has yet discovered for the governing of the various nations, to say nothing of the perfect government of the Holy Priesthood revealed anew in these days.

These are not all the points in which these holy records excel all works of a secular nature. They contain numerous prophecies concerning the future, which are of great importance to us now-a-days. Many of these predictions, especially those of the Book of Mormon, describe events that should transpire in the latter times as clearly as they could be related by persons who witness the fulfillment of these prophecies.

How strange it is that some will reject the Bible and Book of Mormon as uninteresting when they are filled with the most sublime truths and beautiful stories! Besides, the fact that the stories they contain are true, makes it more pleasing to read them. These same persons who discard such books will read volume after volume of trashy literature that is

wholly untrue, and much that is very improbable, and which consists of the narration of events of the most ordinary character compared with what religious works contain. A limited amount of light reading for mental recreation is not at all objectionable, if not indulged in to the exclusion of that which is more substantial.

If it were possible for the young to see and realize the beauties of the gospel they would be sure to take more interest in studying its principles. In this treatise it is the intention to point out to the young some of the beauties of our most holy religion, and show what pleasure and profit can be obtained by studying its doctrines, and if possible encourage them to take a greater interest in the things that pertain to their welfare.

In the next chapter it will be shown that the gospel is a true science, and that its principles can be demonstrated to be eternal and unchangeable.

Lessons for the Little Ones.

PRIMARY EXERCISES.

[The teacher will read the story first, then let the children ask questions about it, encouraging them by an occasional hint in order to bring out their ideas on the subject.]

WHEN ON THE EARTH.

Jesus, when on the earth, was not what we would call a rich man. He did not live in a grand house, or have very nice things to eat. His clothes were not made of broad-cloth, and in all His life was deprived of many things that we have and enjoy every day. But He had that which many of us have not: the sweet spirit of love for all mankind, and the power to do good to all; to heal the sick, comfort the hearts of those who mourn; to read the hearts of all and to point out the way for them to walk in, that they might have power to save themselves.

You all know the story of His birth; of His being left behind, and where He was found by His mother, and of His power to do miracles as he grew in years. If you do not know these things, then you had better hunt up the place in the Bible and learn them, then you may tell us about it here in meeting.

If He was on the earth now I would like to take you all to see Him, and ask Him to lay His hands on your head and bless you. Would it not be glorious? But He is in heaven assisting His Father to roll on His work. He promises us His Spirit if we live pure and unselfish lives and are faithful. Are we faithful? Or do we love only

those who dress well, and sometimes give us little presents? And those who come to see us in a carriage, and invite us to come and see them; and when we do, stuff us with such rich, nice food that we are sick after it? Do we speak as kindly to the good woman who comes to wash for us as we do to our finely-dressed friends? Are we as anxious to bow to those who are poor as we are to those who are rich? If we study the life of our Savior, we see that He looked at the motives of people and cared nothing for their worldly possessions; for He knew we would die and leave all that we have here, and only our good actions, our pure hearts and integrity to His cause would make us rich in the world to come. You must all strive to live to please Christ more than those who are on the earth. If you obey your parents and do what is told you here in meeting you are pleasing Him. Love Him with all your hearts and you will then enjoy doing right.

CHRIST AND THE LITTLE ONES.

"The Master has come over Jordan,"

Said Hannah, the mother, one day;

"Is healing the people who throng Him,

With a touch of His finger, they say.

And now I shall carry the children—

Little Rachel, and Samuel, and John,

I shall carry the baby, Esther,

For the Lord to look upon."

The father looked at her kindly,

But he shook his head and smiled;

"Now, who but a doting mother

Would think of a thing so wild?

If the children were tortured by demons,

Or dying of fever, 'twere well,

Or had they the taint of the leper,

Like many in Israel."

"Nay, do not hinder me, Nathan,

I feel such a burden of care;

If I carry it to the Master,

Perhaps I shall leave it there.

If He lay His hands on the children,

My heart will be lighter, I know;

For a blessing forever and ever,

Will follow them as they go."

So over the hills of Judea,

Along by the vine rows green,

With Esther asleep on her bosom,

And Rachel her brothers between;

'Mong the people who hung on His teachings,

Or waited His touch or His word;

Through the row of proud Pharisees listening,
She pressed to the feet of the Lord.

"Now, why should you hinder the Master,"
Said Peter, "with children like these?
Seest not how, from morning till evening,
He teacheth, and healeth disease?"
Then Christ said, "Forbid not the children,
Permit them to come unto me."
And He took in His arms little Esther,
And Rachel He sat on His knee.

And the heavy heart of the mother
Was lifted all earth care above,
As He laid His hands on the brothers,
And blessed them with tenderest love;
As He said of the babes in His bosom,
"Of such is the kingdom of heaven,"
And strength for all duty and trial,
That hour to her spirit was given.

Selected.

CHILDREN'S SAYINGS.

Aunt.—"Has any one been at these preserves?
(*Dead silence.*)

"Have you touched them Jimmy?"

Jimmy.—(*with the utmost deliberation.*) "Pa never
lows me to talk at dinner."

"If I punish you," said a mother to her little
girl, "you don't suppose I do it for my own pleasure,
do you?"

"Then whose pleasure is it for, mama?"

RECITATION.

[To be repeated in concert by the members, all standing.]

"If you'd be wise in wisdom's ways.

Five things observe with care.

Of whom you speak, to whom you speak,

And *how*, and *when*, and *where*."

ZINA.

CORRECT GOVERNMENT.

BY J. C.

EVERY reflecting person understands that there are times
and circumstances in the history of nations, as well as of
individuals, where more than mere human wisdom is neces-

sary to cope with the ever-recurring, ever-changing vicissitudes of human affairs, when man feels an ardent desire to be impressed or instructed by some higher power, so that he may be able to discharge the duties and responsibilities of life to the best advantage. It is of paramount importance that all should be under a form of government the best suited to ensure peace, prosperity, safety and good order, and be the recipients of the greatest possible amount of equity and righteousness.

The best and most approved forms of government that have existed have signally failed to permanently effect this object, hence it is a desideratum of the first importance to find out what kind of a system of government will bring it into effect. In order to find this out, we must study the history of past ages, and although we may not be able to discover a time when a universal system of inspired government existed, we will find enough to prove that whenever kings or rulers listened to God's inspired servants, the ruled and the rulers were prosperous and happy; but whenever we find human wisdom alone dictating national affairs we find murmuring and discontent on every hand and such a wicked state of things existing, that the people soon were filled with sorrow instead of rejoicing, and were soon struggling in the meshes of sin, tyranny and dissipation.

But it is only when arrogance and ingratitude predominate in the mind and heart, that man will venture to make man his shield, or flesh his stay. The inspired mind craves for something more substantial, and the past ages echo to our own that the best philosophy or the most profound statesmanship are often paralyzed and lost in the very midst of perplexing public intricacies.

On the contrary, the inspiration of heaven is equal to all emergencies. It prevents the cancer that otherwise would need the knife, and circumscribes and deals equitably with all circumstances and conditions of man, furnishing a balm for every wound, and a reward for every virtue. It leads not to jarring and contentions among men as to what law is right and what ordinance is wrong. God's law being perfect, needs no repeal. It teaches all, in kindness and love, the things they should do, and the right way to do them, and provides for everyone the position he is best suited to occupy.

This earth being the Lord's with all that it contains, and man's heritage only being possible by virtue of right divine, it is only when man does his duty, and works to the rule of his Master, which is, "Love thy neighbor, and do unto others as you would wish they should do unto you," that he can be justified in taking a part in the grand system of theocratic government, which plan is under the guidance and control of the holy Priesthood.

The best and greatest acquisitions of learning, wealth, influence and earthly power, are but the precursors of a higher state of things, eventually to culminate in a great and grand, world-redeeming theocracy, where blood will not be the price of influence and position, but where purity of thought and deed shall circumscribe and determine all that is worth possessing in this life, or in the life to come.

We therefore unite with the inspired men of the ages past in singing of the goodness of God when we contemplate the many blessings and advantages that down-trodden humanity shall yet enjoy under the spotless banner of a theocracy, where equal rights will be vouchsafed to all the worthy sons and daughters of father Adam, and when every public officer will need to wear his diploma in his heart, instead of in his coat pocket.

TAMPERING WITH
TEMPTATION.

(Concluded.)

BERNARD MARTIN was found "guilty" by the jury; but they humanely recommended him to mercy on account of his youth and his previous good character; also because they thought his principles had been too severely tried by his having too much trust reposed in him, so young as he was.

It was kind of the gentlemen of the jury to give this recommendation. They doubtless believed that Bernard had but recently gone astray from honesty. They did not know, as he himself knew, how far back was to be traced the beginning of the mischief—when he first of all "tampered with temptation."

The judge was kind and considerate. In his "summing up" to the jury he had impartially and in a few words pointed out the circumstances which told against the young prisoner: but he had also taken notice of one or two little things which were in his favor. And now, in passing sentence, he spoke so kindly and sorrowfully, that almost all his outward sternness seemed lost.

"The jury," he said, speaking to the prisoner, "have returned a very proper verdict; they could have returned no other, honestly—for you have been convicted on the clearest evidence of the crime of which you were accused; and it is right that I should tell you it is a crime of great magnitude. You may have thought, when you were purloining your master's money, that it was a trivial thing—that your master would never miss what you took, and never be the worse off really because of the loss. You may even have supposed that you were only paying yourself for services rendered to him; for I am glad to know that, apart from your dishonesty, you have been a valuable servant. But I must tell you this—that no fidelity in other matters, no industry, no carefulness, nor energy, nor skill, can ever make up for the want of that common integrity which shrinks from a breach of the divine law which is written not only in God's decalogue, but on every human heart and conscience—the law which says, 'Thou shalt not steal.'"

"You have tried the paths of dishonesty," the judge went on; "you probably flattered yourself that you would not be found out. Do not think me unkind when I say that it is well for you that you were—well for you, I mean, even as regards your present condition. Had you gone on undetected, you would have proceeded to greater lengths in crime, until it would have been almost too late to hope for your reformation. As it is, you have early made the discovery that the way of transgressors is hard—early enough to give you a fair opportunity for retrieving your character, and regaining, in some measure at least, the position you have lost. This will be hard work for you. I know, for while downward steps are easy, the way back is difficult. But this must be done if you would escape perdition both in this life and the life to come; and by God's grace helping you, it may be done."

"It remains now only for me," said the considerate and humane judge, "to pass such a sentence on you as will, I hope, meet the justice of the case, without disregarding the voice and plea of mercy. The jury have recommended you to mercy, on the ground of your youth and inexperience and previous good character, as well as because your principles of integrity seem to have been too severely tried. Such a recommendation, I hope I shall never be inclined to disregard, and

especially when it is founded on substantial reasons, as I think this is. The sentence, therefore, will be, that you be imprisoned for twelve months, and kept to such labor as will be suitable for your age and strength. And I earnestly entreat you to make such use of the time you will be secluded from the world, that when you return to it, it will be with a fixed determination to tread ever afterwards in the paths of honesty and honor—remembering where it is written, 'Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good.'"

And now, if it were needful, I could shift the scene, and show the prison-house to which Bernard Martin was consigned; could describe the loneliness and irksomeness of his confinement in a solitary cell by night, and the dreary monotony of his labor by day; the prison dress he was compelled to wear, and the degradation he underwent in the miserable companionship with the outcasts of society, of whom he was one. But there is no need for this.

My story is ended; but the lessons which it teaches are yet to follow.

First—Beware of covetousness. If Achan, of whom we read in the Bible, had not coveted the treasures which he saw, he would not have stolen and hid them, and thus brought ruin and death upon himself. And if Bernard Martin had not first of all coveted, he would not have been tempted to steal.

Next.—Never tamper with temptation. What is the use—the use! is it not a solemn mockery?—when we pray, or profess to pray, that God will not lead us into temptation, and all the while we are hugging it to our hearts, and taking our happiness, and joy, and delight in yielding to it! If our first parents had not tampered with temptation, they would never have eaten the forbidden fruit. If Bernard Martin had not tampered with temptation, he would not have fallen into sin.

Lastly.—Do not trust to your own strength. Your own strength to resist temptation is perfect weakness. Temptations are powerful, and the great enemy of souls knows how to apply these temptations. There is only One who is stronger and wiser than all. Go to Him. Seek His help. Cry to Him, "Lord, save, or I perish!" He is able to keep you from falling. "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Christ died that those who trust in Him might be saved from sin; and the Holy Spirit of God is promised to all who seek His guidance. With such almighty assistances as these, there is no need for us to fall into sin; "but every man is tempted, when he is drawn away of his own lust, and enticed."

REAL NOBILITY.—We must have kings, we must have nobles; nature is always providing such in every society; only let us have the real instead of the titular. In every society, some are born to rule, and some to advise. The chief is the chief all the world over, only not his cap and his plume. It is only this dislike of the pretender which makes men sometimes unjust to the true and finished man.—Emerson.

ZION'S RECRUITS.

WORDS BY JNO. BURROWS.

MUSIC BY A. C. SMYTH.

GIRLS.

We're a num - rous band throughout Utah's fair land, And we live in the midst of the mountains; We are learning the truth in the days of our youth, As it flows from its heav - en - ly

BOYS.

fountains. Tho' scorn may be hurled by the vile of the world, While they pander to pop - u - lar clam - or, God's laws we revere as sa - cred and dear, While vir - tue's in - scribed on our banner.

CHORUS.

We're Zion's recruits, And we'll show by our fruits That the knowledge of God is extending,
Our mot - to is Right, And we'll ev - er delight In the faith of our fathers defending.

Our birthright appears among prophets and seers,
Whom we honor with much veneration,
To the rich and the poor they have opened the door
Of salvation in this generation;
Their acts and their lives in heaven's archives
Will remain while eternity's rolling.
Our praises and songs with ten thousand tongues
Shall join with the angels extolling.

Jehovah's our friend and He will defend
Our cause, by His power displaying;
In Him we will trust, while down to the dust
Earthly empires are slowly decaying.
We'll welcome the day when justice shall sway
Her sceptre o'er ev'ry nation;
When error shall wane, and the righteous will reign
With Jesus on this fair creation.

DIAMOND PUZZLE.

1 A consonant 2 What we cannot live without. 3 A county in England. 4 A town in Prussia 5 A town in Prussia. 6 A river in America 7 A county in England. 8 A town of British America. 9 A fruit. 10 a monkey. 11 A vowel.

The center letters of the diamond formed from the eleven words, running from top to bottom or from left to right, give the name of a river in America.

SQUARE WORD PUZZLE.

1 To pursue. 2 A very poor dwelling. 3 To effect. 4 To grasp. 5 A lady's name.

Find out these five words and form a square of them by placing them one below the other. If you have them correct the initials of the five words will spell the first word, and the terminals will form the last word of the square.

The answer to the Enigma published in No. 17 is as follows:

M U M
A N N A
D E E D
A S A
M I N I M

We have received correct solutions from L. J. Holley, Springville; John L. Halgren, Richmond; William Jefferies, Grantsville; Orietta Dudley, Brigham; Delilah Dudley, Clifton, Idaho; Franklin J. Hewlett, B. J. Beer, W. J. Crouch, Thos. C. Jones, Salt Lake City.

PLEASURES OF MEMORY.—Mental pleasures are within the reach of all persons who, free, tranquil and affectionate, are contented with themselves and at peace with their fellow-creatures. The mind contemplates the pranks of school, the sprightly aberrations of our childish days, the wanton stories of early youth, our plays and pastimes, and all the little hopes and fears of infancy with fond delight.

DO ALL THE GOOD YOU CAN.

BY F. H. SMYTH.

WHAT is life without some one to cheer us—
To brighten our path for awhile?
Kind words from a friend make us fearless,
Oft changing a frown to a smile.
Then let us be kind to each other,
And always let this be our plan:
(It may lighten the load of a brother,)
To say a kind word when we can.

We all have our troubles and trials,
Though each in a different way;
Let us help one another with smiles,
And do all the good that we may.
By our actions endeavor to show,
(For our life here is but a short span,)
That we're willing on earth here below,
To perform a kind deed when we can.

Let us study each other's welfare,
In prayer, and in spirit, and might;
'Twill lighten our heart of its care,
If we try to do what is right.
We the poor and the weak should befriend,
Deal justly with every man—
God's blessings will on us descend
If we do all the good that we can.

WHAT A SMALL BOY COULD DO.—A lad in Boston, rather small of his age, works in an office as errand boy for four gentlemen who were doing business there. One day the gentlemen were chaffing him about being so small, and said to him, "You will never amount to much; you are too small."

The little fellow looked at them. "Well," said he, "as small as I am, I can do something that neither of you can do."

"Ah, what is that?" said they.

"I don't know that I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that neither of them could do. "I can keep from swearing," said the little fellow.

There were some blushes on four faces, and there seemed to be no anxiety for further information.—*Ec.*

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